1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

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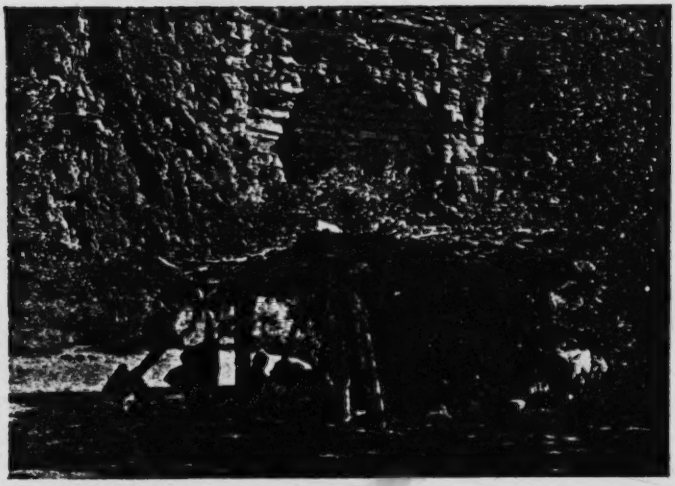

Fig. 34. A Shade or Open-Sided House.

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[492]

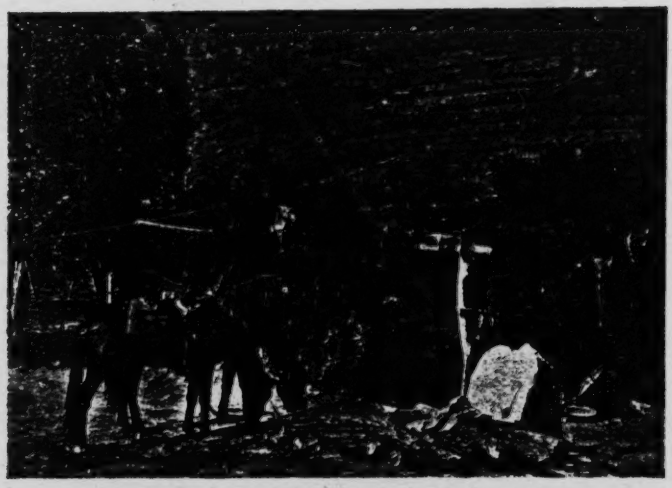

Fig. 35. A Rectangular Shade House.

2-Hiff Y-5 (ca. 1901) 1954 NT14 Plateau Yumans NT14
Havasupai

Manakadja, late chief of the Havasupai, father of the present chief

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Pacific Stereopticon Co.

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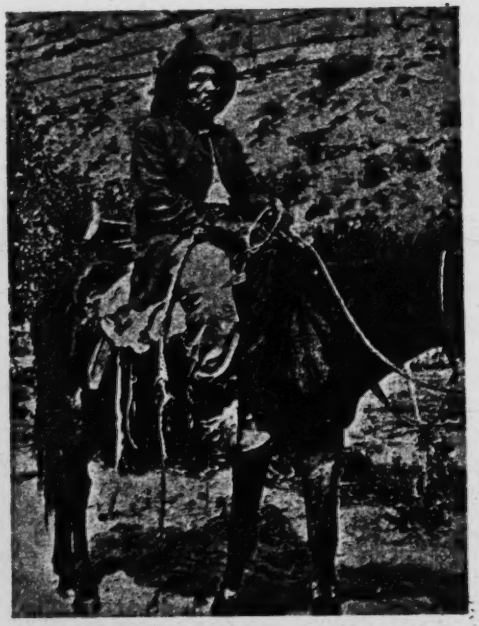

Old Ute, a Havasupai, blind in one eye, guided us over trailless country to the junction of the Havasu and Colorado Rivers

[p. 116E]

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

ment. There is no comparison between the children of the same ages of the Havasupais and the Navahoes or Hopis. And yet, when they enter school, some of the Havasupais learn with a rapidity equal to that of these other children. 181

It seems strange to find a people whose children have no equivalent for dolls; nothing specifically to care for. They are capricious in their treatment of their domestic animals, cats and dogs, sometimes petting them to excess, and then lifting the yelping or squalling creatures by the legs, twisting these members over their backs, or otherwise torturing them. [231]

The boys and the girls, as well as the men and women, are expert horse riders. Every family has its horses, and the children ride from their earliest years. Even as I write I catch glimpses now and then of a red-shawled girl on horseback and hear the hard strike of the horse's hoofs as he dashes along at break-neck speed along the trail near the hawa of my host. All ride astride, and are as fearless in ascending and descending the steep trails that give access and egress to their canyon home as the wildest and most expert of the Rough Riders. 492

One of their great sports and gala times is when visiting Indians — Navahoes, Hopis, or Wallapais — come with fleet horses and races are arranged for. While they have no "Derby Day," they have days on which half the personal property of the village is pledged on the success of certain horses. They are inveterate gamblers; and blankets, buckskins, saddles, bridles, Navaho jewelry, horses, burros, and everything "gambleable" are risked on the outcome. And what an exciting scene an Indian horserace is, and how picturesque! There 541 525 [514]

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Yumans NT14
Havasupai

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Fig. 10. Mail delivery. Mail is brought twice weekly by pickup truck 35 mi. from Canyon to A, Topocoba Hilltop, where B, it is transferred to muleback and carried 14 mi. by trail to C, the Supai post office. When the mules come in sight, people drift toward the post office to wait until letters, groceries, and items from mail order houses are sorted and handed out.

Much of a girl's play is a conscious imitation of her mother's work. She loves to play "grinding stone" with bits of sandstone which she pretends are corn. After grinding the "corn" in the proper manner, she pretends to build a fire. (She is discouraged from using coals from the cooking fire.) She pretends to cook in clay dishes which she has made or in metal pans discarded by her mother. 857 524

Girls like to adorn themselves in much the way that children in the culture of the whites like to dress in their mother's old clothes. A small Havasupai girl formerly used fragments of buckskin, woven Hopi belts, blankets borrowed from her mother, and flour sacks or other cotton materials in which to array herself for playing house, or simply for the fun of dressing up. Groups of girls used to enjoy peeling willows for their mothers' basket weaving. Each girl would make a headband for herself from a willow or a strip of buckskin. Around the headband she tied the curly bark peelings, the bushy creation representing hair.

Girls gather gourds which grow wild a short distance from the farm area. Juggling gourds is a girls' sport, but boys occasionally do it. Juggling probably is not as popular now as it was in earlier times. Usually only three gourds are juggled at a time.

Girls and boys play house together, acting the part of mother and father according to sex. Younger siblings, or such dolls as they may have, represent their children.

Dolls of commercial manufacture now are obtained, but formerly several kinds were made by a girl's mother. Boys also played with dolls belonging to their sisters or feminine playmates. Clay dolls were dressed like men or women in buckskin garments. Dolls were also made from cedar bark or corn husks. A more permanent doll was fashioned by boiling a two-pronged deer antler to soften it so the points could be cut short for legs. A stick was bound at right angles to the axis for arms, and a head of clay was molded onto the base of the antler. A face was painted on the clay with a mixture of deer fat and red ocher or a scarlet dye from the soapweed root. A girl's mother or grandmother made a cradleboard for her doll. The cradle was a replica of a baby's cradle and was its equal in quality of workmanship. Doll cradles are still made for the small Havasupai girls of today. These cradles are about 40 cm. to 45 cm. in length and 15 to 18 cm. in width. [177] [237] [386]

A girl, like a boy, learns to ride bareback on a horse. A girl of four or five may be capable of handling a gentle horse alone. A boy, traditionally, is taught to ride when he is about three years old. One father was observed leading a horse on which his 18-month-old son was mounted. Another father reported that his son, aged three, already could handle a gentle horse. A few girls own saddle horses, or have the use of one occasionally, but a girl customarily does not ride about the canyon, whereas a boy older than 12 or 13 years seldom walks anywhere. Both young girls and 857 868 [562] [492]

older women ride astride.

857 868 492 [555] older women ride astride. Their riding usually is restricted to trails leading out of Cataract Canyon, either to Topocoba Hilltop or to Hualapai Hilltop. However, there are a few women who ride horseback to fields located some distance from their homes. Two women were outstanding riders and ropers in their younger days, one of them reportedly having entered racing contests in competition with men at the Flagstaff, Arizona, Fourth of July rodeo.

Havasupai men are expert horsemen and are adept with a rope. A small boy plays with a lariat far more than with any other toy. A boy less than [524] two years old may imitate the handling of a lariat with a piece of string. A boy of three or four can lasso and bulldog, using a dog as a stand-in for a cow.

A few of the small girls like to play with a lariat and can handle one almost as well as do boys of the same age, although a girl is occasionally but not insistently admonished not to play like a boy.

Small children of both sexes may be taken on their father's horse with 857 868 him. Sometimes three or four children are carried at one time, one carried in front of the father with the others astride the horse's rump.
[535]

When the annual round dance is held, children as young as five or six are taken into the circle and are permitted to dance during the first few songs. In their play groups, children may try to imitate the round dance.

[526] Foot races are popular. At the annual Supai rodeo, children are separated into their appropriate age groups to race for prizes. One old man spoke of winning a footrace as a highlight of his childhood.

857 866 571 Adults say that their childhood play groups had leaders, but on the other hand when questioned about characteristics of children who were disliked, the primary reason given was uncompromising aggressiveness manifested in a determination to act as leaders. Older children charged with tending younger ones may turn this responsibility into a game of playing house so that removing a child from the mud, or picking him up when he falls is at the same time a discharge of duty and play-acting. Children acting as parents, either two girls or a boy and a girl, go about their activities in imitation of adult work, each one acting independently of the other, or acting cooperatively if they are pretending a group activity such as eating. It is suggested that leadership rests with certain members of age groups, rather than of play groups, for membership in the latter is not static. It appears that leadership is conceded to certain individuals because of personal popularity. Such leadership activities as may be assumed by a recognized leader are more likely to be carried out by suggestive, rather than by authoritative, means. This would conform with adult group behavior patterns.

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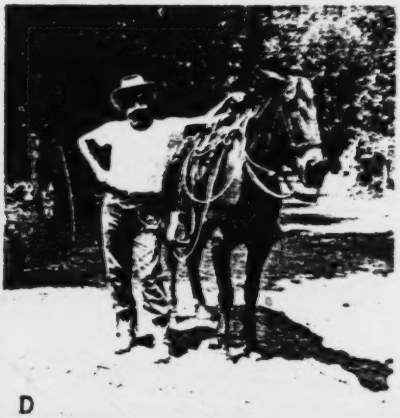

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Fig. 14. Adolescence and youth. A, Linda Chick, age 12. B, Neil Uqualla, age 12. C, Lorena Marshall, age 17. D, Bert Jones, age 25.

A woman should use no cosmetics as doing so might cause the baby to be a "pinto." There are two such individuals in the tribe, their skins being mottled with light patches lacking in pigment. Costume jewelry which circles any part of the body (rings, bracelets, necklaces) should not be worn, as these may cause a constriction on the same part of the baby's body or entanglement with the umbilical cord. One woman said that neither these things, nor earrings, should be worn because a similar mark might appear on the baby's skin. 843 [143]

A woman should drink only lukewarm liquids. Cold water would break her teeth off "like glass," and hot coffee or other hot beverages would cause her face to wrinkle and age rapidly. [271]

A pregnant woman should get up quickly and "step fast after some peaches to dry or some firewood" lest she have a slow, difficult delivery. On the morning that a child (of either sex) is born, the father runs at top speed toward the rising sun so that the child will not be lazy and will win races. [844]

A woman risks miscarriage if she rides horseback before she feels the baby move; after life is felt, riding will not cause miscarriage. Women who leave the canyon to give birth in a hospital must travel on horseback during the latter weeks of pregnancy, riding either 14 miles to a rough dirt road or eight miles to a graded road where other transportation is available. [492]

Left-handedness is caused by a mother who reaches for her baby with her left hand. One woman thought her son was left-handed because he was delivered by a left-handed physician. [826]

Spier (1928, 277, 300) noted that if a mother heard a hawk's cry, her child would have the hawk's spirit which would cause it to sicken. When Alfred Hanna (born 1934) became ill, a shaman, Kit Jones, diagnosed the cause of illness as a hawk's spirit which he successfully drove out. The boy's health improved, and Kit is credited with saving Alfred's life and insuring his normal development. 843 825 [755] [774]

Present informants say that listening attentively to a mourning dove, a squirrel, "or any sound like that," would have the same effect. One woman said, "You can't help hearing, but you shouldn't really listen and think about it. I knew that, but I just couldn't help listening when there was a noise like that. My boys were both sick from it until they were about two years old. When a child like that cries, he turns blue and faints, but you can throw water on his face and he comes to." The sons of this woman were not seriously ill, and both stopped what sounds suspiciously like temper tantrums without assistance from a shaman.

Twins may be caused by eating fruit which is formed with two sections joined on a single stem, or by eating an ear of corn with two or three divisions at the small end. 845 [824]

THE HAVASUPAI

sils, and blankets is owned individually. Each one can dispose of his possessions independently. 422

The Havasupai is an excellent horseman and packer. He usually has quite a number of horses and does considerable packing on the trail with them. Traveling up and down the steep winding trail to the top of the canyon is very strenous work for the horses and the Indian must have a sufficient number of them so as to rest each horse for a few days after one of the trips. 492

When first visited by the white man these people dug holes with stone hoes, planted their seeds, but did little cultivating. Only a small acreage was planted, this being irrigated from small ditches running from dams of rock, logs, and willows piled in the river. Methods of farming are still simple. The ground is first plowed and then cultivation is done with a hoe; some rotation of crops is practiced from year to year. Irrigation ditches now serve over a hundred acres of land. 241 [212]

The Havasupai are among the most conscientious farmers in the Southwest. Their interest centers so firmly in their fields that when remunerative employment is to be had at Grand Canyon the men will leave the work with semi-monthly pay to plant and tend their crops. Planting begins in the middle of April, but previously the fields are cleared of weeds and brush, plowed with a one horse walking plow, and irrigated two or three days before planting. [164]

The tools used are a planting stick about an inch wide and a foot and a half long with one end cut wedge-shaped, and a modern hoe with a blade at an angle to the handle. Formerly a wooden spade-shaped hoe with an extra long handle was used; also, the shoulder blade of a horse was held in the hands and used to scrape the sand out of irrigating ditches and for scraping out weeds. 241 412 [237]

Planting is an occupation that most of the family takes part in; even the small children help dig holes. The corn is not planted deep, about three and one-half inches is the usual depth. The lines for the rows of hills are generally drawn with the foot. Kneeling, the first hole is dug with the planting stick; the soil is loosened, and eight or ten seeds dropped in. However, before putting the kernels in the first hole the planter says a prayer. Filling the hole, he takes two or three short steps forward, kneels, digs a second hole, and plants. This he continues until the field is planted. 241

The planting is not all done at one time but extends over a period of two months. Beans are planted on the same day as corn and placed half way between the corn hills. Both crops ripen about the same time.

When the young corn shoots are about two inches above the ground, they are given a second watering. When the tassels appear, about two and a half months after planting, the corn receives a third and last watering. The fields are weeded at regular intervals and traps are placed for rodents which would otherwise destroy a portion of the crops.

The Havasupai plant a small variety of corn, with ears about six inches long, known as Mohave corn, which will yield ears in about two months. Other varieties ripen at intervals from mid-August until the last of September. When the ears are ripe, they are gathered in burden baskets. The gatherer breaks off the ears and throws them in the basket on his back while he walks along. The corn is dried on the roofs or on brush heaps. It may be placed in the storage chambers either in the form of husked ears or shelled and piled in a corner. Seed corn is always husked and heaped in a separate pile in a corner. Watermelon, pumpkin, sunflower, and squash seeds are dried, put in cloth sacks and stored in the storage chambers. Beans and corn ripen at the same time and those beans not eaten green are dried and stored in stone chambers for winter use. [137] 251

The Havasupai have innumerable ways of preparing corn. Only 252

412 spades, and picks, of wood, bone, horn, or iron, — the last procured by trade, — are used, as well as the universal *kä-ta*, or digging stick. In planting, the long [241] prod or spud of cedar is used, a convenient branch being left short near the lower end, with which the implement is pressed down with the left foot.

● 492 Within the past few years the introduction of horses among the Ha-va-su- [177] paí has necessitated rude saddles, bridles, whips, spurs, lassos, and hobbles. Among these things, only the bridles and spurs sometimes differ from those of other Southwestern Indians. An efficient though extremely primitive bridle is made of a little hard-wood stick, a small strap of buckskin being attached to either end of it, and passed tightly under the chin of the animal; and two long thongs of light material serve as reins. Equally primitive is the spur. It is made from a fork of some hard, elastic wood, the stems of which are fastened to either side of the foot, and the base sharpened into a sort of prod.

411 Their weapons in war and chase are rude, knotty clubs of hard wood; pikes about four feet long, of the same material, sharpened and hardened at the point in the fire; beautifully finished bows and arrows, both wooden and iron tipped, and somewhat longer than those in use among the Pueblos. Slings were formerly used, although now only to a [526] limited extent, being principally seen as toys or playthings of the children. It seems almost paradoxical that the Hava-su-paí — least acquainted with civilization perhaps, of any Indians in the [177] United States — should universally possess repeating rifles of the most improved models and an abundance of ammunition. Destructive alike of life on the one hand, and of primitive defensive usages, on the other, the gun has not, however, displaced the ruder weapons which I have described.

611 A most curious fact, and a very significant one in the consideration of the
614 [P. 550 B]

Throughout his life he had been well respected, and
during his final illness received the well wishes of many visitors who were deeply grieved at his approaching death. 764 [763] [554]

The following day, in Havasupai village, Alva Jones, a village "crier," made the public announcement in a five minute oration in which he did not mention the deceased by name, referring to him as "that old man who was sick at Grand Canyon." He urged that the funeral be held in Supai and that the body be returned there for burial, but indicated that the relatives would make the decision. [203]

Since the surviving relatives did not wish to suffer the expense of bringing the body to Supai, burial was arranged at the Drift Fence (between Grand Canyon village and Topocoba Hilltop) where the Havasupai have for some years maintained a small cemetery.

Among the people in the canyon several were restless, especially at night, and some reported seeing the ghost of Mexican Jack. It was not felt that this apparition would be harmful, but that in wanting to talk to the living it could be potentially dangerous. [775]

Mexican Jack was buried at the Drift Fence within a day or two with little ceremony.

On the afternoon of August 4th, Arthur Kaska, whose house was just across a fence marking the public land used for recreation, mounted his horse and rode to the recreation area, where rodeo practice was being held. From a position on horseback near the cow chute, he called a lengthy announcement to the effect that the funeral dance would be held that night. He urged everyone to attend and told them that the dance would be held in front of the house of Clark Jack, Mexican Jack's son. 765

By 8:30 p. m. a fire had been built in front of the house, and relatives of the deceased had begun to gather around it. Mark Hanna came and addressed the nonrelatives who were grouped nearby. He requested that someone from the audience act as a speaker to remonstrate with the relatives about weeping over the dead. There was no immediate response.

While Mark was talking, many other people arrived. It appeared that everyone ha[illegible]lked to the ceremony. No horses were to be seen that night or in the n[illegible]g. (Havasupais, especially men and boys, usually ride everywhere [illegible]cept to funerals and the annual round dance.) [492]

Soon the wailing by relatives began and people piled gifts of clothing near the mourners. The relatives were standing together in a tight line, [152]